

نور افشا
طرح لفظ
اس سے
سبح
نیکی کی
پرست کی
۴۵
اور علی
کے
نی قیام
کاشا
زیادہ
میں
کے
قیام
نظر
کے
بات
کا
کا
سبح
کا
میں
کا
اور
کیا
وہ
مروں

SUPPLEMENT
TO THE
NUR AFSHAN

Vol. 2. FRIDAY:—JULY 8th, 1898. No. 27

Editorial.

NEWS AND NOTES.

WHAT WOULD JESUS DO?

We have been reading a book entitled "In His steps." It is an explanation of what tremendous changes take place in the lives of men and women who pledge themselves to ask this question constantly regarding their work, their habits of life, their recreation and their use of money. "What would Jesus do were he living in my circumstances in this 19th century?" We have been much impressed by the book. This is a question every Christian should ask. It will, when honestly asked and answered, result in very wonderful changes. Would Jesus as a foreign Missionary retain his foreign habits of life and dress? Would Jesus as an Indian Christian adopt the dress and habits of foreigners? Would Jesus accept an appointment where he is not allowed to tell of the love of God? Would Jesus establish the Church in India on foreign models? Would Jesus as a church member ever fail to give a large proportion of his income to support his Pastor and the Church? Would Jesus be willing to

live in luxury while others around him are in want? Would Jesus be content merely to contribute to the Poor Fund? Would He not also visit the poor? Would Jesus use the Sabbath day as a day for visiting and for talking over secular affairs? Would Jesus insist on controlling everything or would He unite His disciples with Himself in the management of all the affairs of His work? Would Jesus be accessible or inaccessible to visitors?—There is no limit to the questions that can be asked. No one can answer this question for anyone else. Each one must answer for himself. One man may answer in one way and another in another, but whatever be the answer we venture that an honest answer to this question in its various forms, would transform the life and work of everyone of our readers. Who will undertake from now on to test everything by this question? Shall we not unite and pledge ourselves to make this the rule of life? And let it be remembered that in order to be able to answer this question properly in each case—for we advocate no mere literalism in discipleship, nor do we think the Master wants the literalism of the letter that kills—we must know more and more of Jesus; we must learn more and more of him, and this means Bible study and prayer and fellowship with Him in the Holy Spirit.

THE SABBATH.

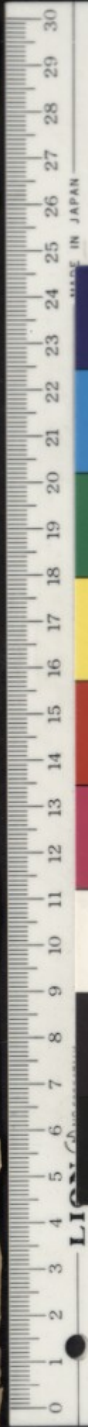
The principle of the Sabbath is one day of rest in seven. Man needs it. The man who works six days and rests one can do more by far in a year than he who works everyday.

The principle of the Lord's Day is commemoration of the resurrection of Jesus.

The Sabbath can be observed on any day of the week without violating or failing to consider the principle that lies at its basis.

The Lord's Day comes only on the first day of the week because on that day our Lord arose. The Sabbath we must have for physical well-being at least. One day out of seven we also need for rest and worship of God by our spirits. We want to observe the first day of the week because it commemorates the most stupendous fact of history, which is at the same time the ground of our living hope of resurrection into the glorious life of the future.

What is more natural than that we should make the rest day coincide with the commemoration day? How simple then the Sabbath problem is! The first day of the week is the Sabbath because it is the rest day. We cannot understand the position of those who do not want to call it the Sabbath. It is the Lord's Day be-



cause Jesus has made it His own. "The Sabbath was made for man." The Lord's Day is the great day of the week for the Christian man. On this day, he takes his Sabbath rest; and the rest of the world, which must have one day out of seven, has consented to accept, as their rest day, this great day of the Christian—and so, Reader, you have the philosophy of the Christian Sabbath.

A letter from the *Punjab Mission News* on the subject of Visible Unity is appended below. It is not for us to answer the questions propounded by the writer. The burden of doing so does not rest with us. We do wish to say, however a few words about the fetish of visible unity before whom so many of the great ones of the Christian world bow in humble reverence. We venture to say that the effort after visible unity has very often if not usually, been a useless and cruel superstition. Witness to this the frantic efforts of the Roman Catholic Church during many centuries and witness also the futile and cruel Acts of Uniformity of enlightened England, sometimes fathered by Episcopalians and once at least by Presbyterians. The superstition is a most persistent one; the fetish refuses to become antiquated and even yet to thousands of Christians visible unity is a name to conjure with. Does this persistency indicate the essential wisdom of the demand and the deep foundation in truth of the desire? We would answer both yes and no. The unity of Christians is the ideal of the Master's kingdom. To strive after unity is the highest aim of the Christian. We deny, however, that visible unity is the chief ideal that is set before us. It is rather 'to keep the unity of the Spirit in the bond of peace.' Our Lord did not say, 'There shall be one fold' [A. V. is wrong] 'and one shepherd,' but 'There shall be one flock and one Shepherd' Jno x: 16. The diversities of gifts and administrations by the same Spirit, of which Paul the apostle speaks so eloquently in I Cor xii, while not intended to encourage division into what are now called denominations, put the emphasis on the unity of the Spirit and incidentally take into consideration those diversities of intellect and variations in psychological atmosphere—to use an expression of Balfour's—and those different types of aesthetic tastes upon the basis of which denominations are founded and continued. We venture

the assertion on the basis of the history of the Christian Church, and the lesson which the Holy Spirit seems to be drawing for us from that history, that visible unity is not a good thing under present conditions. We too, can close our eyes and imagine a state of affairs where visible unity would be a glorious success, but that does not apply to this work-a-day world where men and women work better under such a stimulus from one another as comes from belonging to separate external organizations. The Roman Catholic Church was saved from utter ruin because Luther and others refused to accept visible unity. It was the party of Luther and Calvin which stimulated the Roman Church to action and made the Council of Trent a possibility. The Church of England has been marvellously blessed by the outside stimulus given by men like Wesley and Whitefield who refused to bow down before the fetish of visible unity. The existence in England of other denominations means to the Church of England the difference between stagnation and vital movement. Given a parish of five hundred souls the 'curing of souls' will be more efficiently carried on if there be two denominations at work there. Let him who thinks this a heresy bring scripture and history, past and present, to prove the contrary, if he can. Let it be remembered that we do not advocate the existence of two denominations where they are at 'loggerheads.' We too have a 'fetish' and it is scriptural one. 'The unity of the Spirit.' We strive to bow too before this ideal. It is this that we should ever strive to attain unto. When visible unity comes it will come by way of *invisible unity*. Without invisible unity, visible unity is cruel; with invisible unity all the imagined excellencies of visible unity are already attained, and many more besides, viz: the mutual stimulus; the healthful rivalry, the effective *esprit du corps*. The real enemy of true unity is he who makes visible unity his fetish. He whose only god of Church government is visible unity is sure to violate true unity by the self-centred plea. 'I am holier than thou; stand afar off.'

VISIBLE UNITY.

DEAR SIR,—I should be much obliged if, apart from all partiality or bigotry, or mere controversy, some brother would answer in your paper the following questions:—

1. What is meant by "The Holy Catholic Church"; i.e., are only those who are members of the Church of

England members of it, or those of other Churches also? If those of other Churches are not, how can this be proved from Holy Scripture?

2. Those who have been baptized in other Churches, who believe in the Creeds and partake of the Holy Communion, will they obtain salvation through the Lord Jesus Christ or be lost? If there be doubt of their salvation what valid proof of this is there in Scripture?

3. If it be true that the faithful members of other Churches, equally with such of the Church of England, are heirs of salvation, can it be said that Visible Unity belongs only to those who acknowledge the Apostolic Succession of the Church of England and confine themselves to its Order and Prayer Book?

4. If a member or ordained Minister of the Church of England take part in services in the Churches of other bodies, or preach in them or partake of the Sacrament there; does he thereby commit actual sin?

5. In the time of the Apostles and in the first two centuries what one fixed Form was there according to which they conducted service and administered the Holy Communion? And has the now existing Prayer Book been always the same from the beginning until now?

6. In St. John xvii. 20 &c., we read Our Lord's prayer. "That they all may be one." "That the world may believe;" "that they all may be perfect in one."

Nearly 1900 years have passed since Our Lord prayed this prayer. Has His prayer been heard or not as yet? If not, why? Has it been on account of the schisms and errors of other Churches? Or are there faults in the Church of England also?

Would it or would it not be right for us to say that, just as the plague is about in India, so there is a plague prevalent in the country which consists of differences and schisms and distinctions brought here from England and America? Is not this plague even worse than our plague of caste? Some are Brahmans some are Sudras, &c., in caste. So among Christians some are one thing, some another and they do not appear members of one body.

7. In St. John iv. 21 &c., is a passage which we should read thoughtfully. Is the spiritual worship of God confined to the Church of England or any other Catholic Church? Did not our Lord say, "The hour is coming that neither in this mountain nor in Jerusalem shall ye worship the Father. God is a Spirit, and they

that worship Him must worship Him in spirit and in truth?"

Why should not all true Christians while remaining in their own Churches yet join with those of other Churches not only in work but in worship and common partaking of the Holy Communion.

Yours

MEMBER OF THE CHURCH OF ENGLAND.

The last annual Meeting of the C. M. S. at Exeter Hall was presided over by Sir John Kenneway. In the course of his remarks, he had a good deal to say about the evangelization of India by Indians and intimated that the time has surely come when, as an American might say in line with the Monroe doctrine, the Indian Church should be for Indians. His speech is of real interest.

"It is nearly fifty years since Henry Venn laid down that we ought to have in India a separate native church fund and native episcopal commissioners, preparatory to a native suffragan bishop. Alas, we do not yet see that desire realized; and at the close of a century of Missions there is not one independent, self-supporting church existing under its own bishops. What is the cause of this? I think that Bishop Tucker has told us the cause to a large extent, viz, a deep-rooted tendency in the Anglo-Saxon character to Anglicize everything with which it comes into contact. (Laughter, and hear, here.) "Great is the temptation," said Archbishop Benson, in his sermon preached in St. Bride's, "to save trouble and time by governing from home, or to impose from home, a rule so precise that a native council would be a mere registry agency." It is hard for a mother to lose hold of her children, and to tell them to run alone. It is hard for a Committee to abdicate control, and to lose the leading strings in which the native churches have been brought up. It seems simpler and safer to manage them from home. It is hard for a missionary, after he has with much labour brought home to the mind of the native the great facts of sin, and of salvation, and has encouraged him to come forth, and he does come forth, to realize that the convert, to whom he has been privileged to bring this wonderful good news, has habits and conditions of thought totally different from his own. How difficult it is for the Eastern mind to grasp things Western; how impossible for the European to look at the world with the eyes of the Oriental! Take the matter of architecture, to which

Bishop Tucker also called our attention, and recall what dear Wigram, in his journey through India, so earnestly longed to know in regard to a non-essential like this, namely, how could church architecture be adapted to native styles and tastes. He yearned for something that really belonged to the native mind, and that sprung from native thought, something that would really represent their ideas; and he expressed the joy when, in Santhalia, he came upon a little, simple, humble church, in the construction of which no European had any hand at all, but which was built in accordance with the natives' own ideas. (Hear, hear.) We find the same opinion held by those who have drawn up the admirable Centenary Reports of the work to be done in the Mission field, and which will shortly come before us. They agree with that I know was Bishop French's strong view, and with a great many minds in India. They agree with what we heard from Edmund Wigram from this platform last year, that the evangelization of India must be wrought out by natives, and that the native ministry needs to be put on its proper footing, and invited to a more distinct share in the rule of Missions than the Society has yet given to them. (Hear, hear.) The evangelization of Africa by the African was the watchword of Archdeacon Johnson. It is being carried out nobly by Bishop Tucker; and we may hope soon to learn that the native Church has its own constitution. We hear Mackay's voice from the grave, a voice to which we should pay attention: "Instead of vainly struggling to perpetuate the existing method of feebly manned stations, let us select a few healthy sites for giving higher education to Africans, who will take our place in Christianizing their own continent." (Hear, hear.) Joseph Hoare tells us that, if we resorted to the old notion of a Bishop for a city and not for a province, he could lay his hand on half-a-dozen Chinese well fitted to bear that honour. (Applause.) My friends, I do not venture to give these opinions as my own. They are those of practical men, whom we are bound to trust, and as far as we can, to follow. I do not disguise the danger; I do not disguise the necessity for caution; it may be dangerous to advance; I think it is more dangerous to stand still. (Applause.) Therefore, with all humility, I commend to the Society these considerations as pointing to the work which should be undertaken at the coming Centenary, viz., the building up of the Native Churches, who shall carry on the work of evangelization when we are gone. (Hear hear.)"

Selection.

HYMN BEFORE ACTION.

The earth is full of anger,
The seas are dark with wrath,
The nations with their harness
Go up against our path.
Ere yet we loose the legions,
Ere yet we draw the blade,
Jehovah of the Thunders,
Lord God of Battles, aid!

High lust and froward bearing,
Proud heart, rebellious brow,
Deaf ear and soul uncaring,
We seek thy mercy now—
The sinner that forswore thee
The fool that passed thee by,
Our times are known before thee,
Lord, send us strength to die!

From panic pride, and terror,
Revenge that knows no rein,
Light haste and lawless error,
Protect us yet again.
Cloak thou our undeserving,
Make firm the shuddering breath,
In silence and unswerving,
To taste thy lesser death.

E'en now their vanguard gathers,
E'en now we face the fray,
As thou didst help our fathers,
Help thou their seed to-day,
Fulfilled of signs and wonders,
In life, in death made clear,
Jehovah of the Thunders,
Lord God of Battles, hear!

—Rudyard Kipling.

Telegrams.

London, June 28.

Four transports with the third expedition of four thousand troops have left San Francisco for Manila.

The Spanish Volunteers, when ordered to the trenches, refused; while the Regulars are looting the town.

Nine thousand more troops have sailed for Santiago, whilst others are to follow, raising General Shafter's army in Cuba to a total strength of 39,000.

It is reported at New York that the Americans have cut the water mains through which Santiago is supplied.

In the Commons, Mr Balfour, questioned as to Admiral Camara's fleet obtaining supplies, replied that neutrality would be strictly observed at all British and Egyptian ports.

London, June 28.

Mr Curzon, replying to a question in the Commons, said that Government will insist upon the Chinese Government revising the

regulations for inland navigation in a satisfactory sense.

London, June 28.

M. Brisson has completed his task of forming a new French Cabinet. The principal seats were allotted as follows:—M. Brisson, the Premiership and Minister of the Interior; M. Cavaignac, Minister of War; M. Delcasse, Minister for Foreign Affairs; and M. Peytral, Minister of Finance.

Simla, June 28.

Colonel Hutchinson's lecture was delivered this evening to a huge audience in the Town Hall. The Viceroy, the Lieutenant Governor and all the big officials being present.

London, June 30.

Admiral Camara's squadron began coaling yesterday at Port Said from colliers, when the Egyptian Government requested the Admiral to desist and to leave port immediately. Admiral Camara thereupon declared that his vessels required certain repairs, and he began discharging the coal and other material for that purpose. Altogether 470 officers and 10,404 men are on their way to Manila.

London, June 30.

Lord Salisbury speaking at dinner at the United Service Club last night, said that we were bound to abstain from expressing any preference in the Spanish-American war and can only wish that peace may be speedily restored. Apart from this war the world at present looks smiling enough to us politically. He rejoiced at the conclusion of the Niger Convention with France, a neighbour with whom it was always our desire to live in peace. The British policy in China, his lordship said, was to maintain the Chinese Empire, to prevent it from falling into ruins, and to invite it into the paths of reform, and to give every assistance to perfect its defence and increase its commercial prosperity.

London, June 30.

M. Brisson, the new French Premier, has read in both Chambers a declaration of the policy of Government, embodying various radical reforms, including an income-tax. A vote of confidence in Government was adopted by 316 to 239.

London, June 30.

The India Loan Bill has passed through all its stages in the House of Lords.

London, June 30.

The Hon. Arthur Elliott, the Unionist candidate, has been elected member for Durham City, in place of the late Liberal Member Mr. Mathew Fowler, by 1,167 votes; Mr. Boyd, the Liberal candidate, polling 1,102.

Karachi, June 30.

Returns for the 30th show cases 6, deaths 3; totals to date, cases 2,984, deaths 2,342.

Bangalore, June 30.

Eight indigenous cases of plague were reported from Hubli on the 25th. This is the highest number reported since the outbreak in this town.

Calcutta, June 30.

Plague returns for Wednesday show 1 seizure and 2 deaths; 29 cases in all are now under treatment at various plague hospitals. Of 2,093 persons so far inoculated not one has been attacked with plague.

Bombay, June 1.

There were seven attacks and three deaths reported yesterday from plague: the total mortality from all causes was 5 as against 80 for last year.

Calcutta, June 30.

A heavy thunderstorm has been experienced here during the past two days after a spell of excessive heat.

This afternoon the office of Superintendent of Stamps and Stationery was struck by lightning. No damage was done.

London, June 1.

The American army has occupied positions for a general assault on Santiago, which General Shafter will deliver without awaiting his reinforcements. The Cubans are going to intercept the Spanish relieving force.

Admiral Dewey has been instructed that directly the first American troops arrive, he is to occupy Manila, and is to notify the foreign representatives of his ability to protect their subjects. This is intended to preclude the landing of a foreign force, especially German.

The general assault upon Santiago by land and sea began at seven o'clock this morning. While Admiral Sampson's squadron fiercely engaged the forts at the entrance to the harbour, General Lawton's division attacked the north-eastern side of the city, occupying the suburb of Cabano. The engagement soon became general.

Four American war-ships yesterday bombarded Manzanillo, but were received with a hot fire and compelled to retire, one ship being disabled.

Calcutta, June 1.

Thursday's returns show, 1 seizure and 4 deaths. To-day 1 case has been reported and 2 deaths.

Bombay, June 2.

There were 21 attacks, (including several old cases which have been under enquiry) and 7 deaths from plague reported yesterday.

Calcutta, June 1.

Messrs. Marshall, Sons and Co. have addressed a letter to the Bengal Chamber of Commerce urging the necessity of adopting the central railway station scheme.

London, July 2.

The fighting at Santiago lasted until sundown yesterday, when General Lawton had occupied Cany, and the other American forces had carried the outworks of the city.

The fighting on Friday was of a desperate character throughout. Admiral Sampson shelled and smashed the batteries eastward of Morro Castle, whilst Admiral Cervera's ships shelled the American troops ashore, one shell annihilating a whole company of Americans.

The Cuban insurgents report that General Pando, with 6,000 reinforcements, has entered Santiago.

The *New York Herald* reports that the battle was renewed furiously on Saturday, both sides losing heavily. The American troops made a grand charge, and carried the heights of San Juan.

A despatch from General Shafter, dated the 3rd, says that he finds the defences of Santiago so strong that it is impossible to storm them with the present forces.

Orders have been sent to General Shafter to retire to the heights near the sea, and there

await reinforcements, and give repose to his troops.

General Miles, the American Commander-in-Chief, describes the battle as drawn.

The American losses in Friday's battle are now estimated at 800 to 1,000 killed and wounded. Whilst the Spaniards are reported to have lost between four and six thousand.

General Linares, Commanding the Spanish forces at Santiago, was severely wounded, and transferred the command to General Toral.

It is acknowledged by all reports that the Spanish troops fought magnificently.

In the inter university cricket match, Oxford beat Cambridge by nine wickets.

Karachi, July 3.

Returns for the 3rd show cases 3, deaths 2; totals to date, cases 2,994, deaths 2,349.

Bangalore, July 2.

The plague authority at Hubli reports that there were 6 indigenous cases on the 23rd, and 7 cases on the 29th.

Bombay, July 2.

There were 24 attacks, including 17 old cases which had been under enquiry, reported on Saturday, and six attacks on Sunday from plague, the number of deaths being 4 and 3 respectively.

Karachi, July 3.

Rapeseed, cotton and wool are now coming in, and the wharves are always full and busy. The American wheat corner has bitten several Bombay firms, it is said.

London, July 4.

It is officially announced at Washington that Admiral Sampson entered the harbour of Santiago de Cuba on Sunday and destroyed Admiral Cervera's fleet.

An official report, published in Madrid, says that one General and two of General Linares' aides-de-camp were killed in the fighting at Santiago on Friday.

The American losses are said to exceed two thousand.

It is reported that General Linares, the Spanish Commander of Santiago, who was seriously wounded, is dead.

The detailed account of the destruction of the Spanish fleet states that Admiral Cervera on Sunday morning dashed out of the harbour of Santiago and tried to escape to the westward. Admiral Sampson's fleet, however, instantly gave chase.

The Spaniards fought bravely, but the torrents of shell poured upon them by the Americans drove all the ships ashore, where the crews seemingly burned them.

Thirteen hundred Spaniards were taken prisoners, including Admiral Cervera. The Americans lost three men.

SUPPLEMENT.

Contributed articles on important themes and items of news will be thankfully received. All communications should be addressed to the Editor, Nur Afshan, Ludhiana.

RATES OF SUBSCRIPTION.

Combined Paper (Urdu Rs 2/8, English Supplement Rs. 1/—) Rs 3/8
Supplement-Rs. 1/11. (Postage As 13 = Rs. 2/8
Two copies or more in one cover Rs 2/2 and Rs. 5/2 each
Subscription rate in England 4s. and 6s. America \$1. and \$1.50